

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

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AGENT FOR NEW YORK CITY,

Mr. F. REIMER, 81 Roosevelt Street

SERMON OF REV. WM. H. BRISBANE.

(Continued.)

And now it will probably be asked, how I arrive at the conclusion that slavery is a wrong to man and a sin against God. I will answer this, first as a man, and then as a Christian.

As a man, I know the principles of our Declaration of Independence. I believe that our noble fathers spoke the truth when they declared "these truths to be self-evident;—that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." There are some things so obvious, that their very simplicity makes it ridiculous to attempt to prove them;—and hence it is, that our noble fathers made no attempt to prove that all men are created equal, that they have a natural right to liberty; they did not dream that their sons would be such simpletons as to require proof of this; and hence, instead of attempting to demonstrate it, they called it a self-evident truth. And there is not a man who has the spirit of a man, but feels he has as natural a right to freedom and independence as the proud monarch who sits upon a throne. As a man, conscious of my own rights, and jealous of those rights, I feel that that man is degraded, who is so humbled as not to know he has a right to liberty and independence. As a Christian, he may submit to wrong, but as a man, he must feel that it is his tyrant's power alone that makes him a slave. What intelligent man is there who, when left to the impulses of his nature, unconstrained by the grace of God, does not exclaim, "Give me liberty, or give me death." Yes, do not Christians fight for freedom, and did not he who lives in the hearts of his countrymen as the Father of our Independence, fight for the liberty we enjoy; and was not Washington a Christian? I do not say that a Christian ought to fight even for liberty; but this I say, that such is his consciousness of right to liberty, that it is hard to convince him that it is Christian forbearance to submit to slavery. It is a self-evident truth that man, immortal man, has the charter of freedom written in his heart, and nothing but injustice or want can make him a slave—and as I value my consistency, as I value my principles, those principles taught by Franklin, Jefferson and Washington, and into which I was indoctrinated by such men as Hamilton, Hayne, and Mc Duffie, I will respect the rights of man, whatever be the color of his skin. And as I value justice, God forbid that I should dishonor humanity, by making even an ignorant African my slave. I may not indeed, be prepared to say with Cowper, "I had much rather be myself the slave," but this I do say, that if I will to own a slave, I deserve myself to be the slave.

And now as a Christian, I will answer how I conclude that slavery is a wrong to man, and a sin against God. It is because slavery is a wrong to man, that it is a sin against God; for God has said, *Love thy neighbor as thyself.* Shall I teach you from the Bible that American slavery is a wrong to man? Is not the Bible itself given for the good of man, and does it not say to all, search the Scriptures? But do not the laws of slavery forbid man to read the chart that God has sent him to mark his way to Heaven? And is not this a wrong to man? Does not the Bible say what God hath joined together, let not man put asunder? and do not the laws of slavery empower the wicked man to separate husbands and wives, and tear the infant from its mother's breast? And is this not wrong to man? Do not American laws declare that a colored man's word is not to be taken in a court of justice? and is he not refused a jury trial and are these not wrongs to man? Is it not wrong, no oppression, to keep a man in such a condition, that he must stand, a cool spectator, to see his master abuse and chastise the partner of his honor, and allow his own children to be scourged before his face? Is it not wrong to chain the immortal mind of man, and however noble and gifted the intellect which God has given him, to forbid the intellectual training of that immortal mind? Is it not oppression to starve the soul, and prevent the growth of its moral powers? Is it not wrong, no oppression, when professing Christians will not allow their fellow Christians in the same church with them, to enjoy equal church privileges with themselves, though God has enjoined them to have no respect of persons? Are all these things and vastly more that might be named, no wrong to man? I now know my Bible better, that to believe it upholds the Bible did sanction such wrongs as these, you could not prevail upon men to believe the Bible to be the book of God. No—teach such a doctrine as this, and you dare not call the New Testament the glad tidings of salvation. The minister's voice would become powerless, and infidels would revel in triumph and victory. Does not the Bible teach us, that God "hath made of one blood all nations of men," that all men are our neighbors, and that we must love our neighbors as ourselves? Then do not believe the Bible by the assertion, that it sanctions such a system of legalized oppression as American Slavery.

But will it be said, that these oppressions are rather the abuse of slavery than slavery itself, and though the Bible condemns these wrongs, it sanctions a condition of involuntary servitude? I answer, that these things are the very essence of slavery. Teach the slave to read, and he will study your Declaration of Independence until it kindles in his bosom the free spirit of Patrick Henry. Teach him to read, and he will learn that his master is a tyrant; and Christian for-

bearance alone will allow him to endure his bondage. Let the laws forbid the violent separation of husbands and wives, and kindred; let the colored man be allowed to bear testimony in a court of justice; give him a right to a jury trial; give him the right to defend his wife and children from abuse and wrong; repeal all laws that restrain his mental and moral improvement; enact laws and enforce them, requiring masters to give to their servants wages, and what ever "is just and equal;" and let Christians give their colored brethren equality of church rights. Let these things be done, and the abolition society is dissolved *instantly*. These oppressions are not the mere abuse of slavery—they are the bone and sinew of involuntary servitude—without these, slavery could not exist a day. And does the Bible uphold a system, which requires oppression to support its existence? Never! no, never! It is a calamity upon the Bible to say that it does. I look into the Old Testament, and there, when I am not blinded by my interests and my prejudices, I learn that slavery was regarded as a curse to be made use of as a punishment for crime; that it guarded against involuntary servitude by forbidding all covetousness; that it required that whose stole a man and sell him, or if he be found in his hand, he shall surely be put to death; that it provided for the freedom of those who, by poverty and misfortune might be brought into bondage, either at the expiration of six years, or of forty-nine years at most; that it secured the servant against cruel treatment, by demanding his freedom for the loss of an oven tooth; that it required the master to give up his bondsman whenever his kindred or himself could redeem him; that it forbade the restoration of one to slavery who had been delivered from Egyptian bondage, and whose masters he punished with tremendous plagues. I then look into the New Testament, and I find Jesus standing up in the Synagogue, and taking for his text that verse in Isaiah—"The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound." I see that when he did lead captivity captive, and gave gifts unto men, that they who first imbibed the precious doctrines of his Gospel, had all things common; and among them could therefore have been no distinction of master and slave. I see that his apostle preached that the law was made for men-stealers, and that, tho' one who was bound should not seek to be loosed, yet if he could have his freedom, "use it rather;"—and he taught masters to give unto their servants that which is just and equal—and to Philémon he wrote, that he had authority from Christ to enjoin upon him to receive back Onesimus, not as a servant, but as a brother beloved; though he would rather have him do it willingly, than of necessity. And I read another Apostle saying, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire—Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." These things, yes, all the principles of the Christian religion teach me, that no man can be a slaveholder, without trampling upon some of those principles; without violating the law, "Love thy neighbor as thyself." Think not that modern abolitionists alone teach the doctrine that slavery is a sin. Some of you admire much the distinguished Methodist, Adam Clarke—and if I were to be the author of such language as he has used in his Commentary on this subject with regard to slaveholders, I know not whether tarring and feathering would be considered by some mild enough for me. Hear what he thought of Christians owning slaves. He says—"In heathen countries, slavery was in some sort excusable; among Christians, it is an enormity and a crime for which perdition has scarcely an adequate state of punishment." Nor was Adam Clarke the only Methodist who thought slavery a sin. John Wesley, the father of Methodism, declared, "Liberty is the right of every human creature, as soon as he breathes the vital air. And no human law can deprive him of that, which he derives from the law of nature." Nor did Methodists only testify to the sin of slavery. Very. You who admire the eloquent Robert Hall, hear what he said: "The claims of the planter's violated in its origin; and having commenced in an act of injustice, can never acquire the sanction of right." If then, I have erred in my judgment of what the scriptures teach in regard to such slavery, as exists in these United States, there is some reason for my error, when some of the most eminent ministers of the Gospel have erred before me—and I am sure, it must be time to suspect that slavery is a sin against God, when such men as Clark, and Wesley, and Robert Hall and Francis Wayland so regard it.

Having thus satisfied myself that slavery is wrong, I forthwith abandoned it—I shall no longer be responsible for its existence. Nor can I conceive of any middle ground between right and wrong. If slavery be right, it cannot be right—and as I prefer to be right, and as I recall the principles of the Christian religion, I have all things else, I will endure poverty, yea, die in a hospital, before I will allow and abetting myself to be the instrument of aiding and abetting a system of wrong against my fellow man, and of sin against my God. Yes, before I will practice contrary to the principles of the Gospel I profess to love, I will "hate father and mother, and wife and children, and friends, and all things," and trust my God for that "peace which passeth all understanding, and which the world can neither give nor take away." If the Scriptures be rather dark on this subject, perhaps, they are so from the same reason that Jesus spake to the Jews in parables; "because they seeing, see not; and hearing, they hear not; neither do they understand; for this people's heart is waxed gross, and their ears are closed of hearing, and their eyes they have closed; lest at any time they

should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted." But to my mind the conviction has come that the principles of the Gospel are incompatible with American slavery, and acting upon that conviction I separate myself from it, and leave it to those who have easier consciences, to maintain a system, which originated in breaches of the eighth and tenth commandments of God's Moral Law, and can only be supported by doing violence to the Gospel of Jesus Christ.

But it may be asked, how is it that so many wise and good men can continue in the practice of holding their fellow men in bondage, if it be indeed so opposed to the principles of the Gospel? For an answer to this question I would refer you to the life of that eminently pious man, Rev. John Newton, who even after he became a Christian, and one too, of no ordinary character for piety, continued to visit the coast of Africa to obtain slaves for the West India market; and he says of himself, "During the time I was engaged in the slave-trade, I never had the least scruple as to its lawfulness. I was, upon the whole, satisfied with it, as the appointment Providence had marked out for me." And yet this good man, according to his own account, was in an employment that "was perpetually conversant with chains, bolts and shackles." Now, if a pious Christian could go on without compunction of conscience in such a piratical trade as this, surely we need not be surprised that men accustomed from their infancy to regard the colored man as designed by God to be the white man's slave, and whose interests and friendships are identified with the system, find it easy to convince themselves that what the Bible teaches in regard to the servant's duty to his master, and the master's obligation to his servants, is plain proof that it is not a Christian's duty to liberate his slaves. It does not follow because a man is pious, his judgment is correct. The wisest of men have erred in judgment, and the best of men have sinned against God.

I do not accuse my brethren of the South of a want of religious feeling. They are none of my bone, and flesh of my flesh. It was with them I was taught the religion of Jesus. And would to God, I had the piety of many of my southern friends who by their daily walk and conversation give evidence that they are born of God, and whose works and zeal and labors of love would put many an abolitionist to the blush. I know many, very many owners of slaves, who, I believe, will be brilliant gems in the crown of Jesus Christ—for Jesus has prayed for them, "Father, forgive them, for they know not what they do," and that mighty prayer will prevail, and not one of them whom the Father has given to Jesus, will be lost. But oh! that they could see that they are doing injustice to their brethren with whom they are to sit around the table of the Lord to drink, for reasonable wages, their servants may still labor for their support. But if this cannot be done, then let them do what they can where they are, towards ameliorating the condition of their slaves, by paying them reasonable wages, and allowing them, as much as possible, the privileges of free men, and so leaving it in their wills that their heirs shall rather be the guardians than the masters of their slaves. Let them, too, use all their influence to have the laws repealed that forbid manumission, and all other laws that allow one man to regard another as a chattel and a thing. Let no man plead necessity in excuse for slaveholding, so long as he has not made every effort to raise from the dust the poor slave whose rights he has so long been trampling beneath his feet. God does not require impossibilities, but he does require in full according to that which a man is able to do, let no man console himself with the hope that because the laws of his State sustain oppression, he is not individually responsible for the support of those laws. In this country we are republicans, and not in the condition of those Christians who themselves being subjects to the Roman power, had no power to control the civil institutions of the Roman Empire. Every free citizen here is a part of the sovereignty of his State, and his influence and his vote help to make and repeal laws. And let Christians in the Southern States exert that influence against slavery which they now use in its favor, and the days of slavery are numbered. And that they may be brought to use this influence, let Christians here in the free states do what in charity to their brethren they ought to do, towards convincing the South that slavery ought to be abolished. It is for these states themselves to legislate on this subject, and when the South becomes convinced that slavery ought to be abolished, they have wisdom enough to know how to accomplish it with the least disadvantage to their private interests and their political prosperity.

In conclusion, let me say to the Anti-Slavery Society. God speed your efforts! Adhere strictly to the principles of your constitution; remember that it is by moral suasion and by peaceful measures, and not by resorting to physical force, that the rights of the oppressed ought to be vindicated. The slave is bound by the spirit of the Gospel to submit patiently to his wrongs; but it is for those who can feel for others' pains, to remember them who are in bonds as bound with them, and by argument, by entreaty, by exhortation, by warning, persuade the master to manumit his slaves.

It is to your efforts that I am principally indebted for that change of sentiment by which I am here pleading the cause of the oppressed, and although I am no great acquisition to your noble enterprise, yet since it has been the means of liberating at least two of the sons of Africa from slavery, and perhaps of twenty more, it is success, small as it is, for which you may thank me.

One of the three named above was taken ill and died before I could effect her emancipation.

God and take courage." Be not disheartened because you are weak, despised and abused, quail not before a vicious public sentiment; be prudent, be cautious, be wise, but never abandon the grand enterprise upon which you have entered, until the welkin ring with the joyful shouts of Africa's emancipated sons.

But finally, my respected audience, allow me to say that it is by imbibing the spirit of the Gospel we prepare ourselves for maintaining the principles of truth, and for doing justly to mankind.—In a state of sin, we are ourselves slaves to our worst passions, and we need the blood of Jesus Christ to set our own souls at liberty from that hardest of all bondage in which Satan holds us with an iron grasp. Theirs is an awful bondage who are held "in everlasting chains under darkness unto the judgment of the great day." Whilst then we seek the liberty of man from a temporal yoke, let us not be ourselves the servants of corruption; but rather stand fast in the liberty wherewith Christ would make us free.

"This is freedom such as angels are And kindred to the liberty of God."

Extract of a letter to Rev. S. H. Conn. AMERICA SQUARE MINISTRIES, } LONDON, Feb. 19, 1840.

MY DEAR BROTHER—In my last letter, I mentioned to you that I had visited Tubbermore, Ireland, the residence and the field of labor of the distinguished Alexander Carson. He was born September, 1777, in the county of Tyrone, a few miles from his present dwelling place.—He pursued his studies for several years at Tully Hogg, under Mr. Peebles an excellent classical teacher; afterwards attended the University of Glasgow, five years, and when he graduated, took the highest honors in a large class in that noble institution. Rev. Dr. R. Wardlaw, of Glasgow, Rev. W. H. Drummond, of Belfast, and Rev. John Brown, were classmates, and graduated at the same time. He was ordained as a Presbyterian minister, in connection with the Synod of Ulster, 1799. After laboring for several years with great diligence, fidelity, and affection, in the service of Christ, among the people of his charge at Tubbermore, he became convinced, by a prayerful and careful examination of the word of God, that the Independent or Congregational form of church government, is the only scriptural one; and gave up his connection with the Synod of Ulster, which was at that time much infested with the Arian heresy. His reasons for renouncing the Presbyterian form of church government, and for embracing that of the Congregational, is one of the ablest works on this subject that I have ever read. His reply to Mr. Drummond, one of his fellow students, on the Arian controversy, and which was written in the course of one month, is universally considered a very able work. His book on the principles of Biblical interpretation may be considered a standard work in all our literary and theological institutions.—His last publication, "The Knowledge of Jesus the most excellent of Sentences," is a work of no ordinary value. He is now writing on Divine Providence, a subject on which he has bestowed great attention, and which will be read with deep interest by the people of God. His work on baptism, in reply to Mr. Ewing and Dr. Wardlaw, is one of print; not a single copy is to be found in the market in England, Scotland, or Ireland. This is a most learned and argumentative treatise, and no man on earth will ever be able to overthrow it. It was reviewed in a Scotch Presbyterian Magazine; and by Mr. C., in his reply to the reviewer, has shown his utter incompetency through want of scholarship, for the task he had undertaken.

Mr. Carson is sixty-two years of age; but his brown hair retains its original color, and there is no appearance of baldness. His eyes are brown, nose Roman; height, five feet nine, and in his person, resembles one of our thin Yankees; weighing, perhaps, about one hundred and fifty pounds. In his writings, he is a bold, uncompromising advocate for what appears to him to be the truth. In the family, and in his private intercourse with men, he is mild, amiable, and courteous; and usually avoids dispute on controverted subjects. He is a man of pre-eminent piety, and his wife is in all respects, a helpmeet for him. They have a large family of thirteen children, all of whom have been brought to know the Lord. Four of the number have been removed to a better country, after having witnessed a good profession before many witnesses. Nine are still living, and have all been buried with Christ in baptism, and now walk with him in newness of life.

Mr. Carson made great pecuniary sacrifices in renouncing pedobaptism. He had a large salary in his former connection, but since he became a Baptist, about thirty years ago, he has not had, upon an average, more than two hundred dollars per annum. Yet, notwithstanding his large family, he has devoted himself to his own proper work exclusively. He has obtained some pecuniary aid from the sale of his works, and from his wife's property, the interest of which has been appropriated for family support. Many advantageous offers have been made to him if he would leave Tubbermore, but he has uniformly declined accepting them. His labors have been greatly blessed to the poor people among whom his lot is cast. The members of the church under his pastoral care are well instructed in the things of the kingdom of God, and appear to be rooted and grounded in the truth as it is in Jesus. If the Lord spare his life, he is likely to publish revised editions of all his works, many of which are out of print; but is at this time so much engaged in writing new books, that he has no time to superintend the publication of his old ones.

I have written to Br. Somers, as to the prospects of the Bible cause.

Yours truly,

ARCHIBALD MACLAY.

A catalogue of the Theological Institute of Connecticut, at East Windsor, is published. The following is the summary: Whole number who have entered the institute, 75; whole number who have completed their course here, 37; deceased, 2; number in the present classes, 26. James Lowndes, Esq. the deputy sheriff, died suddenly on Tuesday morning, at his residence in N. Y. city, of apoplexy.

## Communication.

Revival in Schenectady.

Dear bro. Grosvenor,—Agreeably to the encouragement which I gave you in a hasty note a few weeks since, I now take up my pen to communicate to you some more particular and extended information respecting the interesting revival which has been in progress in this city for the last three months. On the evening of the last day of 1839, we had a meeting in our vestry, which commenced at nine o'clock and continued till the dawn of the present year. It was a meeting of peculiar interest. I commenced the meeting by a sermon from Job 10: 20. "Are not my days few?" After the sermon, we had a recess of about ten minutes, and then resumed the meeting and continued the exercises by singing, praying, confessing, and exhorting, till about five minutes before twelve o'clock. I then remarked to the congregation, that it seemed to be proper to spend the last moments of the year as we should wish to spend the last moments of life—in solemn, earnest prayer; but, as we could not all engage in vocal prayer, without confusion, I recommended them to fall upon their knees and each one to engage in silent prayer. It was a moment of deep and solemn interest. Many have since said, that they never felt more deeply the importance of forgiveness for their past mispent life, or of grace to sanctify them and prepare them for future usefulness, than they did at that moment.—Seldom have I felt more deeply the worth of the soul, or more earnest solicitude for its salvation.—The world did really appear to be a mere empty bubble, utterly unworthy of my affections. When the new year had dawned upon us, I engaged in vocal prayer, expressing gratitude for past mercies, confessing past backslidings and sins, and imploring all needed good, temporal and spiritual, for the future. The whole services were very interesting, but especially the closing scene. It was a night long to be remembered. Many members of the church were that evening greatly quickened in the divine life, and really set out anew in the service of God; and some, I trust, were that evening, for the first time, led to feel their need of an interest in Christ. From that time, our meetings for conference and prayer assumed a more interesting character, and were more numerous attended.

The last Sabbath evening in January, I commenced a series of meetings among the colored people, in their meeting house, and continued to preach for them every evening during the week.—In addition to the evening lectures, they had a prayer meeting every morning at five o'clock, and also a prayer meeting commenced one hour before the preaching in the evening. After preaching, we called forward the anxious every evening, and sometimes thirty or forty came forward at once, weeping and asking for prayers. There were, during that week, some twenty or thirty hopelessly converted among the colored people, many of whom I have since baptised. The meeting continued among them three or four weeks afterwards, conducted by several pious students connected with Union College in this city, attended with very happy results. The colored people here have never been organized into a church; they belong to the different churches in the city, but usually meet in their meeting house every Sabbath afternoon to attend a Sabbath school, and in the evening to hear a lecture. They have a flourishing sabbath school and temperance society amongst them, and they maintain several prayer meetings during the week.

At the convenient meeting on Saturday afternoon, the 1st of Feb., our church agreed to observe the next Monday as a day of fasting, humiliation, and prayer. Accordingly, we met in the vestry on Monday afternoon, at one o'clock, and most of the time was spent in confessing one to another, and taking up the stumbling blocks out of the way.—It was a very solemn season. The Spirit of the Lord was evidently there. I never saw Christians more willing to confess their faults one to another, or more ready to forgive. But as there was not time for all who wished to confess that afternoon, the meeting was adjourned till the next afternoon. In the evening, I addressed the congregation from these words, Psalm 1: 1. "Blessed is the man that standeth not in the way of sinners." We all seemed to feel that we had long been standing in their way, and many resolved, that by the blessing of God, they would no longer be guilty of that enormous crime.

For some time previous to this, we had tried to obtain the labors of some evangelist; and being unable to do this, we applied to several neighboring pastors to come and help us, but without success. We were thus cut off from all assistance from abroad; but "the people had a mind to work," and God was with us; we therefore resolved to "go forward," and rely upon the ALMIGHTY ARM for assistance. For three weeks we had a meeting for inquiry and prayer, every afternoon, except on the Lord's day; and I tried to preach three times on the Sabbath and every evening in the week. It was a very arduous undertaking, but we seemed to be called to it by the special providence of God, and we went forward relying upon him, and he gave us strength equal to our day. We had a prayer meeting each evening, commencing one hour before preaching, and a season of prayer for the anxious after each evening sermon.

Our meetings were uniformly full and very interesting. At the expiration of three weeks, we obtained my brother, J. W. SAWYER, of Shaftsbury, Vermont, to come and spend a little more than a week with us. While here, he also preached every evening with very happy success. He was with us but one Sabbath, and that was the first Sabbath in March, our communion day. The two Saturday afternoons previous, about forty related their experience to the church, and on that day thirty three of them were baptised. It was a day of most thrilling interest. The candidates were baptised in the Mohawk, and probably there were not less than three thousand people at the water side. And, although the concourse was great, there was not the slightest appearance of disorder. The congregation was solemn and attentive, and the tear was seen

rolling down many a cheek. The sight was truly sublime, as viewed from the water; the numerous concourse, of both sexes, and of all ages, standing upon the gently sloping bank of the river, appeared like the half of a vast amphitheatre, crowded with spectators, each of whom was anxious to witness the solemn services of the occasion. In the afternoon, they received the right hand of fellowship, and for the first time partook of the Lord's Supper. In both ordinances my brother and myself participated. And so long as memory can turn back to other days, we can never forget that interesting season. The meetings continued as usual during that week; my brother remained with us till Thursday morning. On the next Sabbath I baptised six more, and the Sabbath following eleven, making fifty, in all. Several more now stand candidates for baptism; others will relate their experience the first opportunity, and the work is still progressing. We have prayer meetings every evening, and at almost every meeting we have new cases of individuals asking for prayers, and conversions take place almost every day. There was probably never before so general a revival in this city. All the evangelical denominations share in the good work. Many have been added to the Methodist, and some to the Dutch Reformed and Presbyterian churches.

The good work has been confined to no sex, age, class, or color. Several cases are most remarkable. Some, who were confirmed infidels, have been brought to bow to the cross. One young man who had been an open and unblushing advocate of infidelity, and a "ring leader" in wickedness, came forward to the anxious seat at one of our afternoon meetings and said, "he had heard that there was a truth and reality in religion, and if there was, he wished to know it." Many were suspicious that he did it in sport and with a design to impose upon us. But earnest prayer was offered up on his behalf, and in a few days he was rejoicing in God. Another individual came forward who keeps a public house in this city, and who was accustomed to sell intoxicating liquors. His anxiety and distress were very deep. After others had been praying for him for a long time, he finally broke out into prayer himself, in strains like the following—"O Lord, is there no mercy for me? Is there no way in which I can obtain forgiveness? Is there any thing I must renounce for thee? O Lord! is there no way in which I can get a living, besides selling rum and destroying the bodies and souls of my neighbors? Is there no other way in which I can support my family? Yes, Lord! I believe there is—I will give up the soul damning traffic." And much more in the same strain; and, before he rose from his knees, he was praising God and rejoicing in the Savior. Several others have abandoned the traffic, and many have abandoned the use of all intoxicating drinks. Some who were universalists have renounced that delusion and embraced the Savior.—One of the students in College, a member of the senior class, and one of the best scholars in his class, who had been brought up under the influence of this sentiment, and who was a confirmed universalist, but a very moral and amiable young man, has been converted and added to the church. He has baptised two students, members of the senior class, both of whom, no doubt, will enter the ministry. Some who were awfully profligate and very much hardened in sin, are now sitting at the feet of Jesus, clothed, and in their right mind.

The last baptism was on a peculiarly interesting and affecting, from the fact that the last candidate whom I led into the water was my own daughter, a girl of eleven years of age. I feel, therefore, that none are under greater obligations to God for his special mercy and grace than myself. I was not worthy that he should come under my roof; but lo! he has entered my family, and, I hope, taken up his abode with us. "What shall I render unto the Lord for all his benefits?"

This divine and glorious outpouring of the Spirit has taught us more fully than we ever before realized, that God delights to hear and answer prayer. We have seen during this glorious work, some most signal answers to prayer. Different individuals have, at different times, requested prayers for their friends, and these friends have been converted in a way that has left no doubt upon many minds that it was done in answer to prayer. In one instance, an unusual spirit of prayer was poured out upon the brethren and sisters, when assembled in the vestry, and, before they left the room, every impenitent sinner in it was brought to rejoice in God.

We have also learned that God is as ready and as willing to bless the labors of pastors and churches, as of evangelists. I do not wish, by any means, to throw out insinuations against evangelists. I believe that they have been, and may still be, very useful; but there is some danger that churches will come to think that they cannot have a revival without an evangelist. Such was the case with many brethren here. They have confessed that they did not believe that the Lord would pour out his Spirit unless we could obtain bro. Knapp, or bro. Swan, or bro. Kingsley, or some other good evangelist, to come and spend a few weeks with us.—They have now learned that he is as ready to bless pastors and churches, when they arise and do their duty, as any one else. And, I believe, we were placed in this situation on purpose to teach us this important truth.

On looking back, bro. Grosvenor, I see that I have written you a long letter. But I hope you will bear with me now, as, probably, I shall not thus trouble you often. Your time and patience will not allow me to say more, and my full heart would not allow me to say less.

Yours in the hope of immortality,

CONANT SAWYER.

We thank br. S. for his "long letter." It is all valuable and, we hope, will stir up "pastors and churches" to exert themselves and call upon God, rather than wait for some good evangelist to come to them.—Ed. Refl.







## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, APRIL 8, 1840.

## CALL.

For a Baptist National Anti-Slavery Convention.

BAPTIST ABOLITIONISTS OF THE UNITED STATES!

Brethren and Friends of the Cause of the Slave!

You are hereby called to attend a Convention of

Immediate Abolitionists, members in good standing

of Baptist Churches and Congregations, to be held

in the City of New York, on Tuesday the 28th

day of April next, at 3 o'clock, P. M. in the CHAPEL

of the McDougal Street Baptist Church, to form

an AMERICAN BAPTIST ANTI-SLAVERY SOCIETY, and to consider and report on

the best means to be employed by us, as a denomination,

for the IMMEDIATE ABOLITION OF SLAVERY

throughout our Churches, our Country and the World.

DUNCAN DUNBAR, CHARLES W. DENISON, ZELOTES GREENELL, JOHN T. RAYMOND, RICHARD C. MCCORMICK, NEW YORK, FEB. 28, 1840.

P. S. The following Brethren and Friends have

given their names as approving the proposed Convention. Many more are known to be in favor of

the measure, whose names will be inserted as fast as they are received. The Committee do not feel at

liberty to affix the names of any, without ample permission.

All, therefore, who wish to sustain the Call, will

please forward their names, office in the church and residence, (post paid), to the Editor of the Christian

Reflector, Worcester, Mass., or to Rev. C. W. Denison, Secretary of the Central Corresponding Committee, New York.

ADDITIONAL NAMES.

CLOCKVILLE, N. Y.

Des. Alanson Wilcox, Alva Palmer, Nelson

Palmer, James Tucker, Lester Tucker, John Fort,

John L. Walrath, Avery Fort, Rufus H. Nichols,

Lovel Gibbs, Horace Case, Roswell Randall, Simeon

Culver, Isaac Culver, George Kinyon, Sanford

W. Chapman, Nathan Chapman.

FAYETTEVILLE, N. Y.

Nathan R. Chapman.

ALLEGANYTOWN, PA.

J. Willy, Jacob Sprague, Robert Kinyon, Wm.

Buchanan, J. Murray, Edward Spencer.

To our Subscribers.

As a pretty large sum is now due by subscribers

in the states of New York, Pennsylvania and

Ohio, as well as in New England, and as, in about

one week, we shall be under the necessity of paying

a large sum, it will be very much obliged us, if our

respected brethren and friends, who have not paid,

will send us the cash in time to relieve us. And

here let us remark that they will do us an essential

favor by procuring money of Banks in Massachusetts, or in the city of New York, which are

not subject to discount here, as are most of the other

Western Banks, on which we lose about five, sometimes

ten per cent. We have, also, received one bill on

"Washington Bank, N. Y. city," failed. Will the person

who sent it, please send us \$20 on some living bank?

THE MAIL—OUR PAPER.—We repeat the Notice

we have several times given already that all of our

papers for the State of New York, are mailed in

N. Y. city. The postage is, therefore, only one cent.

Delegates to Convention.

Elder E. G. Perry, under date, "Somersworth,

N. H. April 4th," writes, "Our pastor has had the

privilege of baptizing twenty-nine, and expects to

baptize several more tomorrow. Br. Curtis

baptized forty-five persons in the short space of twenty

one minutes."

Bro. Wood's \$10 are thankfully received.

Letter from Elder P. Taylor.

SMITHSBORO, (TIOGA CO., N. Y.)

March 24, 1840.

Dear Bro. Grosvenor,—I have been very happy in

reading a few numbers of your valuable paper—yes,

valuable indeed for its freedom from the manacles

that slavery has forged and riveted on most of our

Religious periodicals.

I, therefore, look upon your paper as being one

of those glorious auxiliaries by which God will rapidly

hasten the auspicious day when the pure benevolence

of our blessed and holy religion will triumph over the

time-serving policy of southern oppression which is now

trampling on the natural and moral rights of both the

slave and those who have enough of the spirit of Christ

to speak in the name of God in his behalf.

May the God of Israel be your support. The good

cause is going forward—the number of Christians

is increasing, who are determined to obey God rather

than man. That you may be dictated by that wisdom

that is from above, that is "first pure—then peaceable," &amp;c., is the prayer of your friend

and fearless advocate for the whole gospel.

P. TAYLOR.

(P. S.) I send you the names of four subscribers,

and shall endeavor to increase the number as far

as possible.

Remarks. We do not publish such a letter as

this, as "a puff" of our humble labors; but as the

frank and honest and warm-hearted expression of

Christian feeling towards the holy, Christian cause,

to plead which we esteem the highest honor, though

the abettors of oppression do not so regard it.—

When the time shall have come, for which we fervently

pray and which, we believe, is not very very remote,

that the thousands of Northern ministers shall speak out

in the free strain employed by considerable numbers in

their recent correspondence with us, then shall Zion

arise and shine with pure moral radiance over the

whole land, and many a noble-hearted Briton shall

speak 'Freedom to the slave,' with lips warm and glowing

with love as his.

Never, since we entered into this vineyard of the Lord to labor, six or seven years ago, have we been so encouraged and cheered as within the last three months. For this we bless the great name of Him whom we serve and to whom alone the poor insulted, defamed, shamefully wronged slave can look with any reasonable hope of relief. Is the Reflector "free from the manacles that slavery has forged and riveted on most of our religious periodicals?" Let this honor be ascribed to "the Father of lights."

But we sincerely pray that Editor who is, at the present moment, watching the progress of the cause of liberty, that he may keep just far enough in the rear to shun reproach from two parties, and, possibly, holding himself ready to espouse this cause, when others shall have urged it forward far enough to make it popular and safe for him. We dread the co-operation of such a man, when he shall profess to "fall in" with us. His mercenary spirit and motives will adhere to him, when a nominal Abolitionist, and will hang as a mill-stone on the cause, if he is allowed to associate himself with its truth-created friends.

May the Lord give us only such coadjutors as, when affliction or persecution ariseth, will not "fall away." Calm, considerate, conscientious, truth-loving, praying, self-denying men, and they alone, are needed at a time like this, and in such a cause as that of all human rights.

Many such men are at this moment burning their armor for the "holy war," and preparing to breast every difficulty and danger—to "endure hardships as good soldiers"—and, if need be, to consecrate all their property and even to lay down their life, rather than leave the millions in bondage untripped and unrelieved. We believe that such men will, if possible, be promptly in their places at the approaching CONVENTION.

From the Union Herald.

"The following is from the Christian Reflector, a very excellent Baptist Abolition paper, published in Worcester, Mass."

"THE WORLD'S CONVENTION.—It is time that the Baptists begin to make arrangements for sending one delegate or more to attend the great Anti-Slavery Meeting in London in June next. This becomes the more important as we learn that the three delegates who are expected to be sent by the American A. S. Society, are all Presbyterians."

Br. Grosvenor, the above is too highly spiced with sectarianism, to be passed by in silence. We wish to know whether our good Baptist Abolitionists have a special, separate interest in the holy cause of human rights, from the Presbyterian Abolitionists? Are not the interests of Abolitionists identical? Have they not all one object in view?

We know, in religion, there is a Presbyterian religion, a Baptist religion, a Methodist religion, a Congregational religion, a Dutch Reformed religion, an Episcopal religion, and about 500 more different kinds of religion, in the professed Christian Church; but we had hoped, in all conscience, that we should not have a Presbyterian Abolition, a Methodist Abolition, a Quaker Abolition, a Baptist Abolition, &c. It is bad enough to have the abolition ranks divided into moral and political sections, without having them sub-divided into sectarian divisions.

Will our good brother take the trouble to examine into this subject a little?"

Reply. We thank Brother Myrick for his remarks, and very briefly reply, that we have examined this subject "a little," and are prepared to deny that there is in our paragraph on which he comments, any "spice" of "sectarianism" at all. Our suggestion that a part of the delegation from America should be of the Baptist denomination was grounded on the belief that a Baptist, among others, would be expected by English Baptists, and that such a man would exert a more direct influence on Baptist Churches in Great Britain than any other could. This, we think, no one will doubt.

American Baptist Abolitionists are now exerting themselves to purge out the sin of slavery from their own denomination in the United States, and is this sectarianism? If so, then are we guilty; otherwise, not. Remember, we have not claimed that the American A. S. Society shall send a Baptist, nor have we complained that Baptists are not to be sent by that society.

Our desire is that Baptists of the United States may be represented at the London Convention, in order that a better understanding may exist between American and English Baptists than now exists on this great subject, and the way be prepared for more efficient co-operation between them.

Sectarianism regards the building up of a sect, not the purification of the churches of a denomination from any error or vicious practice with which those churches may be defiled.

It is not long since we expressed our views on this point with some explicitness, and, if the Editor of the Union Herald will do us the favor to lay those views of ours before his readers, he will not act unjustly.

We desire "Union" as much as he does, but our plan for effecting it is to unite in truth, not by treating any thing which God requires, as "a non-sensicality."

In the spirit of fraternal kindness, we frankly say to Bro. Myrick that, we believe, the course he is now pursuing, contrary to his purpose undoubtedly, tends more to division than to Union; for "Unionists" will soon become a sect by themselves, or human nature is not now what it always has heretofore been.

We, therefore, adopt his own closing words and say—"Will our good brother take the trouble to examine into this subject a little?"—Ed. Ref.

\* See "Reflections on Sectarianism and Christian Union in the Reflector of March 25, the same number from which Br. M. has taken the paragraph on which he comments.

To Correspondents.

The letter of Bro. G. L. Nottage, containing the names of forty-three male members of Baptist Churches in Providence, to be attached to "the Call," is received too late for insertion this week.

Br. L. says—"Delegates will be appointed" &c.—Thus our Baptist brethren are "coming to the rescue." Is this a "Sectarianism," to be condemned?

Baptism.—The Philadelphia Ledger states that on Thursday, ninety-six converts were baptized by immersion at Kaighn's Point, sixty-six of whom were females. The ceremony was performed by the Reverend Mr. Higgins, assisted by Dr. Gardner and was executed in the remarkable short space of one hour and five minutes. The number of spectators was immense—some computed at ten thousand.

In place. A Baptist Anti-Slavery Society was recently formed on the spot where Roger Williams commenced the promulgation of the true principles of civil and religious liberty. This

is as it should be. Baptists should never be ashamed or afraid to follow in the footsteps of so illustrious a predecessor, where it is so certain that he was on the right track.—Montrose, Pa. Spec.

Flour.—Flour is selling at Pittsburgh, from wagons, at \$2 62 and 2 75. Sales subject to the Philadelphia inspection at \$3. The cost of transport to Philadelphia by Canal, is \$1 50, with a drawback of 20 cents on that which is shipped from Philadelphia.

The Ohio Statesman says that Mr. Enoch Walker, of Newark, in that state, presented her husband with a pair of twin boys on the 12th ult., being the third pair since their marriage, which was solemnized on New Year's day, 1837. All the children, except one, are boys, and they are healthy and promising.

Mr. Boacher, a deputy sheriff, is advertised in the Pontiac, Mich. Jeffersonian, as a defaulter for a large amount of money collected in his official capacity, principally, belonging to poor men.

Lecture to Ladies.

Mary S. Gove will give a Lecture to Ladies on Spiritual diseases and distortions on Friday [Thursday] next at Brinley Hall at 3 o'clock A. M. The Lecture will be FREE. The subject is highly important, and Ladies are respectfully invited to attend.

The Norfolk County Bible Society will hold its Annual Meeting on Wednesday, April 22d at 2 P. M., in the second Church in Dorchester. The members and friends of the Society are invited to attend.—E. Burgess, Secretary.

Dedication at Princeton.

The new Meeting House erected by the Baptist Church and Society in Princeton, will be dedicated to the worship of God on Wednesday the 8th instant. April 1, 1840.

Notice.

The annual meeting of the Worcester North Division County Anti-Slavery Society will be held in Leominster, Wednesday the 15th of April, at 10 o'clock A. M. Distinguished advocates of the cause are expected to be present from Boston. Resolutions will be up for discussion in the morning, and an address at two o'clock in the afternoon may be expected from Wm. Lloyd Garrison.

J. T. EVERETT, Pres.

Married:

In Worcester, April 5, by Rev. Mr. Sweetser, Mr. Andrew Hutchinson, to Miss Harriet W. Fales.

In Shutesbury, March 22, by Rev. Mr. Cushman, Mr. William Winter to Miss Lucy Leonard, all of S.

Died:

In New York, at the residence of his son, on Sabbath morning, March 29, Gen. Absalom Peters, of Lebanon, Conn. aged 85.

In the city and county of New York, from the 14th day of March, to the 21st, 153 persons.

In the city and county of New York, from the 21st, to the 28th day of March, 121 deaths occurred.

In Grafton, March 31, of consumption, Henry W. Harrington aged 36.

In Shutesbury, March 17, of cancer rash, Lucy Ann Ainsworth, aged 6 years and 8 months. Also March 19, Mary Crossman, aged 6 years.

In Salem, March Elizabeth, child of Mr. Israel R. Phelps, aged 1 month.

In Stamford, Conn., March 25, Ezekiah Weed, E-q, aged 84.

In Cincinnati, on the 7th ult. at the house of his brother-in-law Rev. O. S. Powell, Rev. Samuel W. May.

On the 23d inst., in the 75th year of her age, Mary, wife of John Rathbone.

On the evening of the 18th inst., at Whitehall, the residence of R. J. Arnold, Esq. near Savannah, Ga., Timothy R. Green, Esq. of N. Y. city. Mr. Green was one of the most talented and efficient friends of our various benevolent and evangelical causes.

At Sudas, Wayne county, (N. Y.) on Friday morning, the 20th of March, the Rev. William Stone, aged 83 years.

Obituary.

Died at Three Rivers, March 25, Miss Maria L. Groat, aged 23. The subject of this notice was born in Stratton, Vt., of pious and respectable parents, Mr. Joel and Mrs. Lucy Groat. From her earliest years, she was characterized by uncommon evenness of temper, being invariably cheerful, affectionate to her parents and friends, and of a kind and sympathetic turn of mind. She could never think of disobeying her parents or instructors, or giving them any unnecessary trouble, but with abhorrence, a trait but too rare in children in general. But little is known of her early religious impressions, except that while residing in Manchester, Vt. when but a youth and while there attending a Sabbath School in which there was a considerable revival, her mind was very deeply impressed with a sense of her condition as a sinner. She remained for a considerable time serious, and again assumed her usual cheerful aspect; and, although many thought she gave evidence of a change of heart, yet she did not obtain any evidence that was at all satisfactory to herself.

She possessed from her childhood a great fondness for study and consequently applied herself to every opportunity to the culture of her mind and obtained a more than usual "good common school education." Her reading was more than ordinarily extensive.

Ever after she became old enough to think seriously of her relation to God and eternity, she manifested a willingness to converse upon her spiritual concerns and seemed rather to desire such conversation.

She came to reside at this place some five or six years since, and entered the Cotton Mill as one of the operatives. Her parents and friends in Vt. felt some anxiety about her course, lest being far from home, among strangers, and in a factory with age, she should imbibed erroneous habits and be led to ruin. But the principles of virtue were deeply implanted in her mind, and by divine grace accompanied by a thorough early education, she was kept free from all the paths of vice. She soon acquired the friendship and esteem of all that knew her, not by that imposing masculine boldness which gives many young females a truly disgusting appearance, but by that gentle, modest, unassuming deportment, so preeminently the characteristic and ornament of female worth and respectability. This feature in her character shone with peculiar lustre. She seemed to understand and thoroughly well belonged to the sphere of woman, and seemed to delight in practicing those virtues which all must admire and by which she acquired and maintained a good character while she lived. She soon connected herself with the S. School connected with the Baptist Church in this place in a class of young ladies. It was soon perceived that she possessed unusual qualifications for a S. Teacher, and was accordingly solicited to take charge of a class; but she declined, remarking, "the blind cannot lead the blind—have no religion myself." She was frequently the subject of deep religious impression, but nothing, as she has often remarked, of an abiding nature until the revival which was enjoyed in this vicinity last fall. In the early part of it, she felt very deeply her need of a Savior. She stated to the writer at

the commencement of her impression, that she felt that she was a very great sinner; but her distress in the main was that she did not feel such distressing convictions as many others did. She said that it did not come to her in the form of distressing feelings, but that it was her duty immediately to give her heart to Christ and dedicate herself to his service. She seemed to perceive the propriety of such a course, and we trust that she was enabled by divine grace to yield up her all to the hands of the Savior.

Her home might be compared to the rising day which is scarcely perceptible in its early dawn but increases in brilliancy and light until the mid day. She was never willing to take things of this kind on the bare opinion or testimony of others. She investigated the Scriptures thoroughly with respect to the nature and evidence of a change of heart, and she embraced every opportunity to converse with older Christians on this subject, and appeared always to fear, lest she should lay her foundation wrong. After her mind became satisfied in reference to this subject, she began to examine the Scriptures in reference to Christian profession; and, after thorough investigation and mature reflection, she had become fully and fairly settled and she cheerfully submitted to the ordinance of Baptism and connected herself with the Baptist Church in this place, and maintained a consistent Christian character till her death. But it was in the S. School that she exerted the best influence. About the time she experienced religion, she took charge of a class in which station she continued until her death. Her faithful and untiring labors and her cheerful and devoted spirit, were remembered with grateful emotions by many of her class in eternity.

But she has gone to reap the rewards of her labors and left us to mourn our loss which, without doubt, is her gain. During the latter part of her sickness, while she was able to converse, she uniformly expressed confidence in Christ and a willingness to depart and be with Him. She was unable to talk much, and was troubled with occasional aberrations.

She died Wednesday evening, and was buried Friday, at one o'clock P. M. An appropriate prayer was offered at her last residence by Rev. William Groat of the M. Episcopal Church. The body was taken to the Baptist Meeting house, where an appropriate discourse was delivered by Rev. P. Powell, pastor of the Church, after which a few appropriate remarks were addressed to her particular friend, and the S. School, by the Rev. Mr. Tilden of Belchertown. Miss Groat, was to have been married to a pious and respectable young man in a few weeks, whose disappointment and anguish of spirit can be better imagined than told. She had no family connection residing nearer than Warwick Mass., about 35 miles, where she had an uncle and sister. As soon as she was considered dangerous, her sister, Miss Dorothy Groat, was sent for, but did not arrive until a few hours after her death. She left five brothers, three of whom were married, and her widowed mother and her numerous other relations, we most cordially mingle our sympathies. Seldom, if ever, has a death occurred in this place, which has so called forth the sympathies of all and cast such a gloom on the whole village.

All who knew her respected her; and all who knew her well, felt sorely attached to her.

This operation of God's providence seems particularly adapted to impress the mind with the entire uncertainty of all earthly things; especially will it appear so to our dear young friends whose expectations for life are thus cut off. We can only say—"All things are vanity, except him who careth for his soul." We feel deeply for him, but he alone that would edify, can heal.—COMMUNION.

Three Rivers, March 31, 1840.

Desirable New Goods.

THIS week receiving, some splendid Bonnet and Cap

Patterns, Wrought Muslin Collars, Rich Chiffons, Satins de Laines, light, plain and figured Silks, Embroidered, Cashmere, and new Silk Shawls, Rich Seals and Fancy Hosiery, English, French, and American Prints, Gloves, Hosiery, &c. &c. for sale cheaper than can be found at any other store in Worcester.

April 8, 1840. 15-1f

Broad Cloths, Cassimers, Satinets and Bro. Sheetings.

THIS week receiving

50 ps. Broad Cloths, (all colors) from 92 cts. to \$5.00 per yard.

45 " Cassimers, from 62 cts. to \$2.00 per yd.

36 " Satinets, " 30 " to \$1.00 "

60 Bales Bro. Sheetings, by the Bale, ps. or yd.

Cheaper than can be found at any other Store in Worcester, by

April 8, 1840. ORRIN RAWSON. 15-1f

Notice.

ALL Persons indebted to the Subscriber by note or account more than 3 months standing are requested to make immediate payment.

Worcester, April 8, 1840. 3v15

Cabinet Furniture and Chairs.

ANSFORD WOOD, Agent, at his Ware Rooms, Exchange, Worcester.

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining, Pembroke, Work, Centre and Card Tables; Adams's patent well known Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs, Mahogany Palms and Communion Tables made to order.

Mahogany Looking Glass, Portrait and Picture Frames. Bedsteads and Hair Mattresses and Featherbeds, &c. &c. All orders of carriage, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Customers are respectfully invited to call and examine for themselves as to prices and quality.

STON, CHASE & ORRIN TAIL PAINTING.

And Gilding, done at the same place by

Worcester, April 8, 1840. FRANCIS WOOD.

Cheap Furnishing Goods.

GOOD Bed Tickings from 8 to 17 cts. pr. yd.

" Furniture Patches 6 1-4 to 17,

" Birds Eye Diaper, 20 to 33,

" Russia do. at \$1.94 ps.

" Crash from 6 1-4 to 12 1-2 pr. yd.

" Bleached and Dr. Sheetings 6 1-4 to 12 1-2,

" Europe 8 to 14,

" Rose Blankets \$1.50 to \$4.50 pr.

" White and Br. Linen Table Cloths from 30 cts. to \$2.00 ps. &c. &c.

This week receiving, and for sale by



## Poetry.

For the Christian Reflector.

**Chaque in Prison and Chains.**  
 Slave—Slave—I was not born a slave—  
 These limbs are mine—this soul is free—  
 I'd sooner fill a martyr's grave,  
 Than have a mental stamp on me.  
 I bounded once as free as light,  
 Around my father's palmy plains,  
 Unchecked as is the eagle's flight—  
 Knock off my chains—Knock off my chains.  
 Which of your laws is it I've broke,  
 That shuts me up within your cell?  
 I did not tamely wear the yoke—  
 Was this my crime, free Christian, tell?  
 A ruthless, soulless robber tore  
 Me far away from kin and friend,  
 From happy home and native shore,  
 Beneath a master's frown to bend.  
 Each nerve I had, on fire was set;  
 Each muscle sprang to deal the blow,  
 I could not freedom's boon forget—  
 I laid him low—I laid him low—  
 The ruthless robber's blood was spilt—  
 Is this the dreadful deed I've done?  
 That speaks my shame—that stamps my guilt?  
 Nay, hush not, Son of Washington,  
 They tell me that in days of yore,  
 A tyrant's minions 'mong ye stood,  
 Your fathers rose and swept the shore—  
 They made them bow or split their blood.  
 And lo! they say, your cause was just,  
 And justice bade your sires be free,  
 And crush'd 'oppressor into dust,  
 But what's the oppression such as this,  
 To that which makes the spirit bow?  
 Which kills each springing germ of bliss?  
 And wipes e'en manhood from the brow?  
 A heartless, fendish robber tore,  
 From friends and home, a free born man,  
 O ponder this reflection o'er,  
 Then keep me prisoned, if ye can.  
 I do not beg and beg the boon;  
 I lay ye list to my command,  
 Or even-handed justice, soon,  
 Will shoot her bolts about your land.  
 The sea-worn sailor wrecked and lost,  
 And starv'd, is floating on the wave;  
 He's thrown at length on Africa's coast,  
 And plunder'd, strip'd and made a slave;  
 And then a thrill of sorrow shoots,  
 Through every heart with lightning speed,  
 Too mild the term, to call them brute,  
 Ye call them demons for the deed.  
 And I was starv'd and starv'd and weck'd,  
 And ye have put these bonds on me;  
 Ye call'd them demons for their act;  
 Mild sons of Freedom, what are YE?  
 Knock off these chains—and let me go—  
 Ye have no power to make me slave—  
 Far sweeter would it be to throw  
 This body in the deepest grave.  
 My spirit now is free as air,  
 'Tis roving o'er my father's plains,  
 No chains, no bonds, no cells are there—  
 Knock off my chains, knock off my chains.

## Temperance.

Temperance cause in Ireland.

Ballston Centre, March 21, 1840.

To the Editor of the Albany Argus:  
 Gentlemen—All your readers are doubtless informed of the astonishing reformation now in progress among all classes in Ireland, chiefly effected, under Providence, by the labors of Father Mathew and the Catholic Clergy.  
 The Dublin Weekly Register of February 1st states, "that the number already enrolled on the Total Abstinence pledge amounts to 600,000."—Later statements give the number as one million, and not an instance yet known of backsliding.  
 The Limerick Chronicle says "that the deposits in the Savings Bank have nearly quadrupled in three months." In Cork not a drunken person was seen in a fortnight.  
 The Liverpool Mercury states: That, already "the distillers in Ireland, in consequence of the overstock of whiskey (caused by the temperate habits of the Irish people), are now seeking a mart in the West Indian and Portuguese markets.  
 At the Waterford quarter sessions, the Chief Magistrate congratulated the grand jury upon the absence of crime in the city since the visit of the Rev. Father Mathew."  
 At Carlisle 15,000 persons took the pledge in two days. Wherever the subject is presented the people are ready to receive it, and it is confidently anticipated that the whole population of Ireland will speedily be brought under the healthful influence of the principles of entire abstinence from all that can intoxicate.  
 It is supposed that a great proportion of those who have listened to the powerful arguments of Father Mathew and his associates, though they may not have signed the pledge, practice upon its principles. The Irish and English papers which have reached me by the recent arrivals, are filled with the history of this wonderful moral reformation, and with speculations as to the influence it is to have on the future prospects of Ireland—Unless England adopts and follows out the same principle, Ireland in my opinion will be the most powerful of the two countries.  
 The London Times sees rebellion in the present temperance reform in Ireland. "We announce it (says the editor) as the first movement of direct rebellion." The Irish press, admitting the charge, says, "Yes, there is to be a rebellion in Ireland; nay, it has already commenced: but this is a rebellion of truth and rightness, which has long been groaning under the tyranny of custom. It is a revolt against the dominion of the animal appetites of a degraded race, against the sovereignty of a degraded vice. The people are resolved to cast off the foul usurper, and enthroned moral rectitude in its stead. May they never ground their arms until success has crowned their efforts."  
 Yours respectfully,  
 EDWARD C. DELAVAN.

**TEMPERANCE AND MURDER.**—On Friday last, an Irishman named John Burke, living in the north part of the city, killed his wife, by first striking her on the head with an axe, and afterwards cutting her throat. They both were intemperate persons, and getting into a quarrel, it ended in murder. Burke then jumped into the river, but was taken out after sinking once or twice. The woman has left three small children.

## Religious Intelligence.

From the Religious Herald.

BEDFORD, Dec. 24, 1839.

**Brother Smith,**  
 Through the mercy of God, I am able to contribute a mite to the vast quantity of good news of revivals, weekly sent forth by the Herald.  
 I determined to spend the most of October in preaching to the churches under my care. Accordingly, I commenced on the Saturday before the first Lord's day in November, at Suck Springs, where I was aided by brother James Lettich. At the close of the meeting evident tokens of good were manifest. Since, they have become more evident, and God's work prospers. From this meeting, I went to Tinker's creek; here I enjoyed the assistance of brother Fellows Saturday and Sunday. This meeting was continued until Friday, with great success; and the interest of the meeting increased to its close. About twenty professed hope in God. During the meeting, I baptized seventeen, and since its close, seventeen more, and received five or six others. Some are still crying for mercy. God grant his mercy upon them. Thence I went to Hunting creek, on Saturday before the 3d Lord's day, and continued till Thursday, with like success. At this place, brethren Davis and Rice assisted. Eight or ten professed to find Jesus precious to their souls, while forty or fifty others were mourning on account of sin.  
 I next went to Mount Hermon, where coldness for many years prevailed, and commenced meeting on Saturday before the first Lord's day. I labored until Monday, when, overcome with fatigue and cold, I was compelled to place myself under the treatment of a physician; but the Lord carried on the work through the instrumentality of his people, whose hearts had been melted by the sight of God's goodness. Brother G. W. Lettich came in to their help, and protracted the meeting till Friday. About twenty obtained hope. I was deprived of the privilege of attending the meetings of my churches; but, blessed be God! the work of grace has been going on, to the glory of God. Eternity alone can reveal the happy effects of these meetings.  
 My dear brother, I am greatly encouraged to hold protracted meetings at least once a year in all the churches under my care. I hope other pastors will do likewise. WM. HARRIS.

From the Christian Secretary.

TROY, March 30, 1840.

**DEAR BROTHER CUSHMAN:**—I know that you and many of your readers will rejoice to hear that the work of grace is still progressing in this city. I spent last Sabbath here, and went to hear Br. Cookson. The weather was very unpleasant in the morning; still, the congregation was large, and in the afternoon the house was crowded. After the service of the afternoon, we repaired to the banks of the Hudson, and in the sight of thousands of spectators, the willing converts followed the footsteps of their Lord and Master in the holy ordinance of Baptism. It was a most delightful sight; just as Br. C. was going down into the water with the first candidate, the sun which had been overshadowed during the day, broke through the clouds, and shone in splendor, which added much to the beauty of the scene.  
 I understand that Bro. C. has baptized 47 since the 4th inst., making the number baptized since the work commenced, 110, and there are a number more, who, next Lord's Day, expect to be buried with Christ in Baptism, among whom is the daughter of Bro. Cookson.  
 I attended worship with my old friend again in the evening; the house was full; the sermon was from Luke xv: 4, 5, 6. It appeared as if every heart was open to receive the word of life. After the sermon, a hymn was sung, and while the whole congregation were singing, the anxious, who had previously been invited, went to the pew in front of the pulpit, and after a few remarks from the pastor, several of the brethren engaged in prayer; an opportunity was then given for any who felt their duty to speak, to do so, when several who in the morning of that day felt themselves as lost sheep, got up, and stated that they had met with the Shepherd and Bishop of their souls.  
 I should think that Bro. Cookson would sink under the amount of labor he performs. He has preached every night (with but three or four exceptions), the last four weeks, and three times each Lord's day, but he looks as healthy as when in Hartford last fall. I respond to the hearty prayer—"O Lord, let this work continue."  
 Yours, &c., C. R. D.

**RETURN OF MISSIONARIES FROM SIAM.**—The ship Arno, Capt. Nutt, arrived at Boston on the 20th inst., having sailed from Batavia Dec. 6th. The Rev. Mr. Robbins and Mrs. Robbins, missionaries to Siam, came passengers. In this ship a large reinforcement of missionaries to Siam, went from Boston to Singapore, where they arrived Oct. 23d, in good health. They were to proceed to Bangkok by the first good opportunity; but might have to remain at Singapore a few weeks. Some letters from them have come in the Arno; but most of them were put on board the ship Covier, which was lost at sea. Many letters to their friends will therefore probably never reach them.

**THE DAY OF JUDGMENT.**—All the sinners that ever were conceived, and all the assemblies that ever met upon business or pleasure; all the armies that ever were conducted into the field, and all the enemies who conducted them; in a word, all the men and women that shall have lived, from the first pair to their last born son and daughter, are to appear together, and to take their respective trials at the day of the great assize. High and low, rich and poor, learned and unlearned, will then be distinguished only by their virtues and vices; so that the whole world shall perceive and acknowledge that "God is no respecter of persons." The injured virgin, the afflicted widow, and the oppressed orphan, shall see those, face to face, who have spoiled them of their innocence, their reputation, or their substance. There men shall meet all those who have seduced them, or whom they have seduced into the ways of sin; and all those whom they have directed and encouraged to proceed in the paths of righteousness. From the former they shall turn away with shame and fear; the latter they shall behold with joy and rejoicing. There they shall view the wisdom of religion in the persons of the righteous, and wonder why they did not see it before, and give themselves up to the study of it. There they shall clearly behold the folly of irreligion in the persons of the wicked, and be astonished at their insensibility in following so hard after it. Amidst all this unimagined multitude there shall not be one idle and unconcerned spectator; not one shall have leisure to trouble himself with the affairs of his neighbor. Every man will have a cause to be heard; and how will he be straitened until it be determined.—Bishop Horne.

Of 1050 common school districts in Pennsylvania, 887 have during the past year availed themselves of the benefits of the School Law. The number of scholars in the schools of the accepting districts, is 254,003. In 1835, only 536 districts accepted the benefits of the law.

## Miscellany.

EXTRACT FROM THE INAUGURAL ADDRESS OF professor Magnus of Hamilton Institution.

The true object of theology, however, may be stated in terms still more specific. Whoever will prosecute an attentive study of the sacred volume, can not be long in perceiving that all its stupendous developments are made with respect to one great Personage—the Mediator between God and ruined man—the Lamb that was slain from the foundation of the world, who liveth, and was dead, and is alive forevermore. It may justly be said, therefore, that the specific object of biblical theology is to acquaint us with the preeminence which the Bible assigns to the character and offices of Christ, as the Redeemer of lost sinners, and with the relation which all his other instructions sustain to him. Little respect is due to any system of theology, which has not Christ for its sun and centre; little regard can be paid to any doctrines, which do not directly or indirectly relate to him; little importance can be attached to any moral principle, which does not draw from him its life and power. Let no one suppose that this view of the subject is adapted to contract the field of theological investigation; it only directs us to an eminence from which our horizon continually recedes, while every object upon the expanding surface presents itself with new distinctness and beauty. Paul did not restrict himself to a narrow circle of thought, when he announced to the Corinthians his resolve to know nothing among them but "Christ and him crucified." The universe, surely, is not less broad to him who finds its true centre, than to one who would make all the heavenly orbs revolve around some inferior planet; the difference would be, the former only could perceive its regularity and its order. It is to Christ that all the doctrines of the Bible relate; from him they all proceed, to him they all return. However important these doctrines may be in themselves, as distinct and separate topics of consideration, and whatever interest of an historical, a moral, or a philosophical, character, may attach to each, they all derive their chief and special importance from the relation they sustain to Christ and his cross—a truth which must be generally felt and acknowledged before the science of theology can ever be brought to its highest perfection.

**MR. WEBSTER IN THE SICK CHAMBER.**—The Washington papers of Saturday mention the death, at Brown's Hotel, of a young man from Massachusetts, (Nathaniel Ray Thomas, aged 27,) who was taken sick 4 or 5 weeks ago in that city, while on his way to the West. This young gentleman belonged to a family residing near Mr. Webster's farm in Marshfield, and that gentleman's absence from the Senate for some time past, is attributable to the devotion, which he felt it his duty to pay to his sick and dying friend, at so great a distance from his family. The Madisonian says—

We may be permitted to add that the scenes of this death bed were of a very affecting character, and we feel that in alluding to them we shall be doing scarcely justice to that great goodness of heart which is only equalled by the universally acknowledged greatness of the intellect of Mr. Webster. Our experience renders doubly poignant those sympathetic emotions which we can neither resist feeling or expressing, in view of the sufferings of this youth, and the affecting tenderness and devotion of his distinguished friend. Days and nights, almost without interruption, we are informed by a friend who was frequently present, Mr. Webster hung over his uneasy pillow, and with all the affectionate kindness of a father, soothed his pangs, and quieted the mental excitement with which he was afflicted. He did not stand by to see others attend, but himself engaged in the office of principal nurse, and it was evident, that while the disturbed mind of the sufferer was unable to recognize other friends, the kind voice and ministering hand of Mr. Webster were always gratefully recognized by the dying youth; and often, an approaching paroxysm of insanity and convulsion, was alleviated or prevented by his embracing him, and kissing his burning cheek.

**NEW HOTEL IN BOSTON.**—It is the largest public house in New England, and, with perhaps one or two exceptions—the Astor at New York, and the St. Charles at New Orleans, is the largest hotel in this country. Situated at the termination of the Norwich, Western, and Worcester Railroad, it is bounded on Kingston, Beach, and Lincoln streets, and covers a surface of thirty thousand square feet. It is within eight minutes' walk of State street, and two of Washington street. It is six stories high, containing about 300 rooms, a good proportion of which are suitable for families, and at present, are occupied by private families as permanent boarders. Five hundred persons can find comfortable accommodations under its roof at the same time. It has four principal, besides several private entrances—has four distinct capacious flights of stairs, one at each corner of the building—and to guard against damage by fire, one hundred fire buckets constantly filled with water are kept in different parts of the house, ready for immediate use. Besides this, by the operation of a steam engine in the cellar, an abundant supply of pure water is forced into cisterns, and thence carried to nearly all the rooms—as high as the fourth story—in all of which are wash sinks, neatly constructed and furnished.

Every article of furniture in the establishment, carpets, beds, mattresses, bedding, &c., is entirely new, and in superior order. The ladies' and gentlemen's dining-rooms are elegantly furnished, and the other public rooms are convenient and agreeable in every respect. The reading room is supplied with the leading journals of Boston, as well as those published in distant cities. The principal dining-room on the score of neatness and capacity, is second to no one in the country; as many as four hundred persons can at one time be conveniently seated at the tables in ornate chairs, which have been provided for the ease and comfort of travellers. The waiters have been selected with care, and appear to be well fitted for their respective duties. The cooking apparatus is on an improved scale, very extensive, and capable of furnishing a dinner for five or six hundred persons.—This apartment is under the superintendence of the celebrated Victor Agent, one of the most scientific and accomplished cooks in the country. The bathing establishment is in the basement story on the west side, and open at all hours for the accommodation of boarders and others. This department is well attended, and warm or cold baths—with fresh or salt water—both for ladies and gentlemen, are prepared at a minute's notice. On the same floor is an extensive hairdressing and shaving establishment. And we may add, as a finishing stroke, that every other convenience per-

taining to an extensive hotel, is at the command of travellers.—Boston Traveller.

**THE POWER OF TRUTH.**—Rev. Mr. Brisbane's narrative is a living example of the power of naked truth upon the human heart. The conversion of such a man—a man of wealth, of talents, of zeal, and of influence—from slave-holding to abolitionism, in the midst of the system, and under the very eye of Calhoun and M'Duffie, is indeed wonderful. Yet this has been accomplished by a stray anti-slavery pamphlet chance threw in his way. The writer of this article formerly read the newspaper (the Southern Baptist) conducted by Mr. B., and once heard him converse upon slavery in the tour to the north. In this paper, Mr. B. did not say slavery was wrong, and then attempt to justify it from the Bible, as some northerners who profess Christianity do. He contended that slavery was in itself right, and that the Bible sustained it. But (he argued) if slavery be wrong, Abolitionists must be right. There is no other course but to defend it or abolish it immediately.

We rejoice to hear that Mr. B. has acted upon this correct principle, and believing with him that there is no middle ground between slave and abolition, we commend this case to the consideration of many at the north who are "haling between two opinions."—Mont. (Pa.) Spect.

## Congressional.

Correspondence of the N. Y. Journal of Commerce.

WASHINGTON, Thursday, March 26.

Important: Maine Boundary Question!

A message from the President of the United States was received in the Senate, transmitting documents and correspondence in relation to the occupation of a part of the State of Maine by British troops. The matter has assumed a new aspect, and it would seem that, if we would escape national disgrace, we must do something besides talking in this business. I did not hear the correspondence read, if it was read, but I understand it is now openly avowed by the British authorities, that they have taken possession of what they call the "disputed territory," and intend to maintain it; and they demand that the posse which has been kept there by the State of Maine, shall be withdrawn. In the event of neglect to withdraw it, they distinctly threaten us with the "consequences." The amount of this, is that if we do not abandon the territory to them, they will drive us out of it. Mr. Forsyth demands the withdrawal of the British troops, and the adjustment of the question of right to the territory.

The matter seemed to produce no excitement in the Senate, because the character of the correspondence has been known for some days.

Mr. Williams of Maine said he was glad the question was thus brought to an issue.

Mr. Davis of Mass., said, it was now evident that we could temporize no longer. We must assert our rights, or abandon them. We should no longer admit that any part of our territory was in "dispute." He regretted that we had ever allowed the use of the phrase "disputed territory." There was no dispute about it; there was an intrusion upon it by the British authorities.

Mr. Webster expressed his deep regret that the two countries were likely to come into collision, not on the main question, but on intermediate and collateral matters. It was unfortunate, that however pacific might be the disposition of England, or of this Government, the question was one that was likely to fester and become a matter of collision between the inhabitants of the two sides of the line.

This correspondence, earnest as was the tone that it assumed, turned not upon the main question, but on the manner in which the agreement respecting the occupation of the territory *ad interim* had been fulfilled. These questions would be multiplied, and become more and more exasperated and exasperating, the longer they were left open. It was important to both countries to settle the ulterior question. It was necessary that the adjustment of the question should be urged, as far as the power of national intercourse would permit.

Mr. Williams, of Maine, said, for 25 years, we have heard of the pacific disposition of the British government on this subject; and she would be of the same disposition 25 years longer, if we would permit the question to remain as it is. But the period has arrived when she can no longer occupy the territory peacefully.

What does she do now? Why she persists in that occupancy. Would any American citizen consent to this? He concurred with Mr. Davis that it was an error to allow that any part of our territory was in dispute. There was no dispute on the subject till 1814. Great Britain made the dispute. The moment we attempted to bring it to a close she threatened us with "consequences." He was anxious to put the question in such a shape that the right to the territory would be settled. The time, he repeated, had arrived when Great Britain could not delay the settlement of the question, and finding that, she took possession of the territory and threatened us with the consequences. He was glad that it was so. He rejoiced that the matter was now in such a state that it must be settled.

The message was referred to the Committee on Foreign Affairs, and ten thousand extra copies ordered to be printed.

**INDEPENDENT TREASURY.**—In the House of Representatives, Mr. Jones, from the Committee on Ways and Means, reported the Independent Treasury Bill, as it came from the Senate, without amendment. It was committed to the Committee of the Whole on the state of the Union.

The Treasury Note bill has passed both Houses, and become law.

**THE RESOLUTIONS OF MAINE ON THE BOUNDARY QUESTION.**—The Legislature of Maine have adopted a series of resolutions respecting the everlasting boundary question, one of which is as follows: Resolved, That unless the British Government, during the present session of Congress, make or accept a distinct and satisfactory proposition for the immediate adjustment of the Boundary Question, it will be the duty of the General Government to take military possession of the disputed territory; and in the name of a sovereign State, we call upon the national Government to fulfil its constitutional obligations to establish the line which it has solemnly declared to be the true boundary; and to protect this State in extending her jurisdiction to the utmost limits of our Territory. Pol. pa.

**A NOVEL NEWS-CARRIER.**—The following interesting information, is copied from a shipping report at St. Helena.

"The brig Memnon, belonging to Nantz, when off Cape Good Hope, caught an Albatross, having a ribbon, around its neck, with a quill sealed at both ends, containing a slip of paper with the following words viz: "Ship Leonidas, of Salem, bound to New Zealand, 74 days out, latitude 40 south; longitude 26 East."

The Leonidas, Englestone master, sailed from Salem on the 9th of August last, and this is the first intelligence from her.

## To the Editors of Anti-Slavery Papers.

The following Prospectus will be sent to the Editors of the principal Abolition papers, and this is to request them to republish the same, and if they consent, to give it such an editorial notice as will attract to it the attention of the community. [sending the No. that will contain the notice, to the subscriber, at Amherst Mass.] On account of the pecuniary embarrassment of the country, the Ill. State A. S. Society "deemed it inexpedient" to pledge their responsibility for the support of a press, but individuals have resolved to do what lies in their power to get up and support a paper; and in their behalf, and by their solicitations, these exertions are made by me, and from them an Appeal is expected soon, which will be published under the sanction of their names. Therefore, I make these statements, and request the editors of brotherhood to give us a lift, by publishing the Prospectus which will be found below—and promise them to reciprocate the favor at the first opportunity. Z. EASTMAN.

## Proposals for reviving the "Genius of Universal Emancipation."

## PROSPECTUS.

## OF THE GENIUS OF LIBERTY.

By the death of Benjamin Lundy, the cause of the oppressed has been deprived of his valuable labors as the Editor of the *Genius of Universal Emancipation*, and its friends have been left without a medium through which to declare to the world their detestation of oppression, their compassion for their suffering fellow-men, and to disseminate and sustain their just and benevolent doctrines. The subscriber, having been solicited and encouraged by the Anti-Slavery friends in Illinois, is induced to issue these proposals for reviving the *Genius of Universal Emancipation*, under the title of the *Genius of Liberty*.

To eastern abolitionists and friends, this appeal is then made. To you the benevolent of the West look for timely aid—now, in the season of their need—and from you they confidently expect it. The question for decision is, shall the cause suffer and fall before the hatred, scorn, and lawlessness of its enemies or the apathy of the public, or shall the cause flourish and grow up to unconquerable strength and majesty, by the reasonable assistance from a well-supported and efficient Anti-Slavery paper in Illinois?—If the friends decide to defend right and justice, then let every one who possesses the philanthropic feelings and who has the means to spare, forward to the publisher of the *Genius of Liberty*, as early as possible, any amount of donation he can well afford. And to those who feel not able to give, but desire to do something for the support of the press, the publisher promises, that if by industry and economy and the blessings of Heaven the attempt shall be successful, he will send to those who will forward a year's subscription, the *Genius of Liberty*, and bear them no cause at the end of the year for dissatisfaction.

On subscribers in the Eastern States he depends much for support, for the first two years, and it is hoped every influential and affluent abolitionist WILL TAKE THE SUBJECT HOME TO HIMSELF, AND BESTOW HIS PATRONAGE BY SUBSCRIBING, if he can do no more.

By such means, the paper will soon be established on so firm a foundation that its support will be no longer a tax to the benevolence of individuals.

**TERMS.**—The *Genius of Liberty* will be published weekly in a quarto form, on a royal sheet, at two dollars a year, quarterly in advance. A title page and index will be furnished at the close of each volume, for the convenience of those who may wish to get their papers bound.

Companies, and those acting as agents, will be furnished for \$1.75 per year. The unusual low price at which it is afforded to all subscribers, will not admit of a greater discount.

Arrangements will be made, so that those who have paid for the *Genius of Liberty*, and *Emancipation*, will receive the *Genius of Liberty* to the amount of the balance due them.

As the publisher is now in the Eastern States, it is his object to raise as much money as possible, to purchase printing materials, paper, and all the necessary apparatus for commencing the work immediately upon his return to Illinois, and prosecuting it without interruption thereafter. The friends, then, who design to lend their assistance, cannot do it at a more acceptable time than the present—it is hoped they will do what they intend to without delay.

All letters containing remittances, or relating to the work, may be addressed, post paid, to the subscriber, at Amherst Mass., until the first of June, after that time, to Vermilionville, La. Salle County, Illinois.

Z. EASTMAN.

Amherst, Mass., April 1, 1840.

From the Maine Temperance Gazette.

**A CAUTION.**—There is one thing, which no man should do, which no GENTLEMAN will do, which no person who wishes to maintain a character for honesty and respectability will be guilty of, and that is, refusing to take a paper from the Post Office till he is certain that all arrearages are paid. Every individual has an undoubted right to judge for himself whether he wishes to take a paper longer or not, and to discontinue it if he chooses; but no one has a right to do it, without a full compliance with the terms of publication. It is infinitely mean as well as dishonest, to cheat the proprietor of a news paper, out of the trifling sums, which go to make up the sum total of his income.

Papers are sometimes returned to us,—or we are notified by the Post Master, that they are not taken from the office, for which, we are not responsible, nothing has been paid. In some cases, we suppose payment may have been made to our agent,—and when this is done, we should be so notified through the Post Master. In other cases we have reason to believe, the thing is done without paying.—We must adopt some method to guard against such practices. In future we shall publish the names of those, who discontinue, with the amount due according to our books, that the individuals concerned may have opportunity to explain, or to make payment as the case may require.

The practice is too frequent of letting a paper continue a few weeks beyond the time, to which payment has been made, and then to fail to pay without even asking the question whether any thing is due.—Let such remember that withholding what is due is dishonesty, whether the amount is small or large.—He that is unfaithful in little will also be unfaithful in much.

**MORTALITY AMONG THE CITY POOR.**—The puerperal fever made its appearance in the lying-in ward of the Bellevue Almshouse, about the 19th of January, and in a short time, notwithstanding that every exertion was used to check its progress, out of fifteen cases, thirteen fell victims to its virulence. The patients have since been removed to Blackwell's Island, and it is hoped the disease is now arrested. Since the first of January, 96 children have died at the Poor House Farm. This is a dreadful mortality, being at least one-eighth of the whole number of children at the Farm when the sickness commenced. The Grand Jury have investigated the case, and find no fault with the management of the establishment, though they say the buildings are insufficient for the proper accommodation of so many children.—J. of Com.

**THE LEXINGTON.**—A letter has been received in this city, from Mr. Harden's agent at New York, stating that Mr. Taylor, with his marine armor, has succeeded in finding the wreck of the Lexington after one day's search, and that a piece of the boat has been raised. The piece was found at the depth of 114 feet, and was heavily loaded with iron; probably a piece near the engine.—Boston Courier.

## Bank Note Table.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

## MASSACHUSETTS.

Fulton Bank, Middlesex Bank, Commonwealth Bank, Boston. Franklin Bank, Middlesex Bank, Cambridge. Lafayette Bank, Nahant Bank, at Lynn. Chelsea Bank, at Chelsea. Middlesex Bank, at Cambridge. Roxbury Bank, at Roxbury. Bank of Norfolk, at Adams.

## MAINE.

City Bank, at Portland. Franklin Bank, at Frankfort. Agricultural Bank, at Brewer. Oxford Bank, at Fryeburg. Damariscotta Bank, at Newcastle. Georgia Lumber Company, at Portland. Bangor Commercial Bank, at Bangor. Calais Bank, at Calais. Bank of Old Town, at Orono. Still Water Canal Bank, at Westbrook. Bank of Westbrook, at Westbrook. Washington County Bank, at Calais. Mercantile Bank, at Bangor. Globe Bank, at Bangor. Peoples Bank, Bangor. Penobscot Bank, Bangor.

## NEW HAMPSHIRE.

Wolfeboro Bank, at Wolfeboro. VERMONT.

Bank of Bennington, at Bennington. Bank of St. Albans, at St. Albans. Essex Bank, at Guildhall. Bank of Manchester, at Manchester. Bank of Windsor, at Windsor. Bank of Montpelier.

## CONNECTICUT.

Stamford Bank, at Stamford. Bridgeport Bank, at Bridgeport. Fairfield County Bank, at Fairfield.

## RHODE ISLAND.

Central Bank, East Greenwich.

Bills of the Franklin Bank are redeemed at No. 5 India wharf, at one per cent. discount.

## Price Current and Exchange List.

Corrected Weekly for the New York Exchange.

By W. WARNER, Exchange Broker, 604 Wall St.

Specie	Bank	10
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Mackay No. 1,	13.25	Calcutta,	10
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" No. 2,	10.25	Stillwater Canal,	10
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" No. 3,	6.50	St. Croix,	10
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Flour,	N. Y. super call,	6.75	Westbrook,	10
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Richmond city mills,	6.25	Oldtown, at Orono,	break
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Rye Flour,	3.00	Oxford, at Fryburg,	break
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Indian Meal,	8.02	Wolfeboro, N. H.,	break
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Wheat, N. E.	1.15	Manchester,	11
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" Western,	1.15	St. Albans,	4 to 5
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Rye,	.50	Chelsea, Mass.,	break
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Corn,	.54	Farm, & Mech.	break
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